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[No. 9.

EXTRACTS FROM THE FOURTEENTH REPORT

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

[Continued.]

Commencing with the UNITED NETHERLANDS' Bible Society, your Committee have to express their satisfaction at the vigour and cordiality with which the several establishments throughout the kingdom, (52 in number,) under this common designation, have prosecuted their benevolent object. The funds from various sources, within the first year, amounted to 33,763 florins, (nearly 3,500*l.*) and the issue of Bibles and Testaments to 4,578. Among the objects in which this Association is engaged, one is, an edition of the Malay Bible in the Arabic character. With a view to encourage a work so much needed by the Malay population of the East, who are chiefly Mahomedans, your Committee arranged for such an extension of the proposed impression as would allow for 5000 Bibles, and 5000 extra Testaments, to be placed at the disposal of your Society.

The HANOVER Bible Society, with its Branches at Osnaburg, Bueckebug, and Aurich in East Frisia, under the Patronage of His Royal Highness the Duke of Cambridge, and several distinguished Noblemen and dignified Ecclesiastics, has proceeded in its work of distributing the Scriptures among Protestants and Catholics. Many of the latter have, notwithstanding every discouragement, co-operated with the former in this object so interesting to both.

Nearly 12,000 copies of the Scriptures had been disposed of by the Parent Society at Hanover, in November, 1817; and 2500 by the Osnaburg Branch, within the two first years of its formation. From the Depository of the former 500 copies were, by direction of your Committee, forwarded to Hildesheim and the vicinity. The want which prevailed in several parts of this district, may be inferred from the statement of a respectable parish minister; that on his first settlement among his charge, (five years before,) *not a single copy of the Bible was to be found in the village, the church, or the school.* How acceptable, under such circumstances, this supply must have proved, it will not be difficult to imagine; and your Committee could not, without emotion, hear themselves thus addressed, by the Rector of the Protestant Grammar School of St. Andrew, on receiving, for his disposal, 100 copies of the Bible:—

“Do not despise the thanks we offer you with pure hearts. This donation shall stimulate us afresh to watch over the best interests of our youths; and, by the public reading and expounding of the

Scriptures, to kindle the flame of religion in their hearts, and thereby render them truly wise and virtuous."

After such a representation, it will be heard with pleasure that a Bible Society has been recently formed at Hildesheim.

The PRUSSIAN Bible Society, under the patronage of His Prussian Majesty, consisting of the Central Society at Berlin, and various Branches and Auxiliaries in different parts of the kingdom, exhibits a gratifying spectacle to the eye of the Christian philanthropist.

The CENTRAL Society, in its third year, distributed 6000 German Bibles. The large edition of 11,000 copies will soon be completed: after which, another edition of 10,000 must be immediately undertaken, as the deficiency is said to be still very great.

In the department occupied by the THURINGIAN Bible Society, an investigation has been made into the circumstances of the inhabitants, as to their want of the Scriptures. The inquiry was, in many parts, conducted under the authority of the magistrates; and, although the most pressing cases only were attended to, the returns exhibited a demand for not fewer than 8,974 copies.

In MECKLENBURG a new and promising Bible Society has been formed at ROSTOCK. Its Committee, reflecting on the indifference to religion during the reign of infidelity, and the appearance, since the late political changes, of "a more favourable disposition towards the Christian faith, the revealed word of God, and religious worship," observe;—"We consider ourselves, therefore, as peculiarly happy, that, at this very time, we were encouraged, by the distinguished labours of the British and Foreign Bible Society, to lay the foundation of a Bible Society of our own. Providence, by wisely overruling the events of this world, appears to draw numbers to the fountain of Christian wisdom and faith; to whom we can now throw that fountain open, and invite them to become partakers of it."

The progress made by the Bible Society in the free City of FRANKFORT, on the Maine, is truly gratifying, and has drawn from the Emperor of Russia a strong testimony of his commendation and friendship.

The influence of this Society has extended to many of the neighbouring parts: and the demand for the Scriptures has increased in a degree which has surprised, and, from the narrowness of their means, even embarrassed the Managers of the Institution. "My room," says the Secretary, "was often, on Sundays in particular, so crowded with people that I was obliged to confine myself to one of the corners of it."

These applicants were, chiefly, day-labourers from Fulda, Hesse-Cassel, Bavaria, &c.; and not more desirous of the Scriptures, than sensible of their value; but, from the smallness of their earnings, unable to give more than a trifle, and some not even that, for a Bible.

In reflecting on these circumstances, the Secretary adds,—"As

the desire after the word of God manifests itself in so marked a manner in these poor people, and frequent proofs encourage us to cherish the pleasing hope that the Lord will make them rich in faith, by the communication of his word, the Committee will joyfully lend their assistance to the furtherance of this work :” nor can it be doubted, that, in this pledge, every Member of the British and Foreign Bible Society will very cordially unite.

The WÜRTEMBERG Bible Society, proceeding with that zeal and activity by which the conduct of its Directors has been uniformly distinguished, has printed 18,000 copies of the New Testament, and is expediting the proposed new edition of 10,000 Bibles. So urgent, however, have been the demands upon this Institution, that, in order not to delay their supply altogether, your Committee have ordered 500 Bibles to be furnished from Basle, at two separate times ; and added a pecuniary grant of 300*l*.

The impression made by the exertions of this Society has been extensive, and greatly conduced to the advancement of its object. Among others, the Clergy, in country places, have very zealously co-operated. On announcing their design, not only the rich, but even some of the most indigent of their parishioners, have come forward with contributions, in proportion to their respective circumstances ; and “ many who had not had a loaf of bread in their houses for weeks together, were not behind others” in offering their mites, that they might obtain possession of a Bible. The distribution of Bibles which took place on the festival of the Reformation, and of which an interesting description will appear in the Appendix, while it gratified many, must have excited, in not a few, a desire to possess this Holy Book : and as the obstacles in the way of supplying them are great, the assistance of the British and Foreign Bible Society will still be required to enable the Württemberg Bible Society to surmount them.

In the principal Bible Societies of SWITZERLAND, the zeal so often commended continues to operate ; and progress is making in each of them, though in different degrees, towards the attainment of the common object.

How truly this is affirmed of the BASLE Bible Society, at once the earliest and most active of these Institutions, may be understood by the following statement of a respectable Member of the British and Foreign Bible Society, from his own observation on the spot : “ Four presses are constantly in action for the purpose of multiplying the sacred page ; but the supply is insufficient to meet the demand. On the 18th of June, in the current year, the eleventh edition of the octavo German Bible left the press ; on the 18th of July not a copy was left. Again, on the 19th of August, the twelfth edition appeared ; and on the 30th of the same month the whole impression was disposed of.” In addition to this, an official letter from the Secretary of that Society contains the pleasing information, that, in February last another edition of 4000 co-

pies was produced ; of which, a few weeks after, scarcely 50 copies remained on hand.

Among the works in the execution of which the BASLE Society has been engaged, may be mentioned, as recently completed, an impression of 5000 copies of the *French Bible*. From the extraordinary pains which have been bestowed upon the correction of the press, it is believed that this Bible will prove highly satisfactory ; while its appearance will be found particularly seasonable during the interval of preparing the editions undertaken in other parts of Switzerland, and the South of France.

The AARGOVIAN Bible Society, at Aarau, gives the pleasing intelligence, that, by the united exertions of Catholics and Protestants, a considerable distribution of the Scriptures has been effected among the Members of both communions.

To prove the zealous and successful operations of the BERN Bible Society, it will be sufficient to state the simple fact, that its Directors have distributed 2690 Bibles, and 9048 Testaments, and have ordered a further supply of 336 Bibles, and 7350 Testaments.

The ST. GALL Bible Society had to state, at its fourth anniversary, in October last, that, from its commencement down to that period it had put into circulation not fewer than 13,696 copies of the Scriptures : and the Bible Society of the Grisons reports, that it is diligently employed in distributing copies of the divine word in German, Romanese, and Italian, "which causes great rejoicings among many of the poor."

The Bible Societies of GENEVA, LAUSANNE, BERN, and NEUCHÂTEL, have concurred in a measure which will, when completed, be likely to prove very acceptable to the French population of Switzerland in general. The measure alluded to is, the printing of a revised edition of *Osterwald's French Bible in quarto*. Towards this object your Committee had contributed 500*l.* : a grant of 250*l.* has since been added in consideration of the proposed edition of 6000 copies having been increased to 10,000.

In the mean time, supplies of the Scriptures have been forwarded to the inhabitants of the Valais, and other destitute parts ; and the President of the Lausanne Bible Society makes, in reference to his own particular sphere, the following pleasing declaration.

"Our country Clergymen perceive the blessed fruits of the Bible Society in our Canton ; and, notwithstanding the great distress in which we have been, the bread of life has been distributed to the poor."

The Bible Society established at LA TOUR, for the VALLIES OF PIEDMONT, has distributed 150 Bibles, and 1865 New Testaments, and subscribed to the edition of the French Bible, undertaken as above, the sum of 1800 francs. The poor inhabitants of those Vallies, stirred up again by the spirit which so eminently distinguished their pious ancestors, actually come and intreat to be re-

ceived as Members of the WALDENSES Bible Society, and urge the acceptance of such mites as they are able to present.

FRANCE and ITALY have borne a part, though in very different proportions, in the great work of distributing the Holy Scriptures.

Of the Protestant New Testament by Osterwald, and the Catholic by Maitre de Sacy, stereotyped at Paris, many thousand copies have been dispersed in various parts of France. At Montauban, a large edition of the Protestant Bible, by Martin, is printing, under the direction of a very respectable Committee: of the Bible undertaken by the Bible Society at Strasburg, the New Testament is finished and now in circulation, and the Old Testament is in progress; and, in general, it appears that an increased desire is manifested in France to possess and peruse the Holy Scriptures. Your Committee think it due to the late Rev. Henry Oberlin, of Waldbach, in Alsace, to bear their testimony to that zeal by which he was urged to sacrifice his valuable life, in exertions for distributing the Holy Scriptures among his countrymen.

In ITALY, editions of the Catholic New Testament of *Martini*, without note or comment, have been printed both at TURIN and NAPLES: and many channels have been found through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

In the Mediterranean a Bible Society was formed, in May last, at Malta, under the designation of the MALTA BIBLE SOCIETY. This active Institution (for the encouragement of which your Committee voted 500*l.*) has opened a correspondence with places of considerable importance, and is using every exertion to render its advantageous position conducive to the dissemination of the Scriptures along the shores of the Mediterranean, and even in the interior of Asia.

Before quitting the south and west of Europe, it will be proper to add a brief statement to what has already been said of the distribution of the Scriptures among members of the Catholic communion.

Of the facilities which have been found for this purpose, your Committee have already spoken: but they are compelled to admit that such facilities have not been universal.

In some of the countries of Europe, professedly Catholic, difficulties have arisen, which have caused a temporary interruption to the progress of Bible Societies, and to that circulation of the Holy Scriptures which it is their sole and exclusive object to promote. Such has been particularly the case in AUSTRIA and BAVARIA, in each of which edicts have been published forbidding the establishment of Bible Societies, suppressing those already in existence, and actually prohibiting the receipt and possession of copies of the Scriptures printed in foreign countries, though furnished only to the Protestant population.

Your Committee have, however, the satisfaction to state, that

in various parts of Catholic Germany, notwithstanding the opposition which has been made to the free circulation of the Scriptures, a wide and effectual door for their entrance has been opened. Several versions of the New Testament, executed by Catholic Clergymen, continue to be most eagerly inquired after, thankfully received, and attentively read; the more so, as they have obtained the sanction of several episcopal authorities.

In particular, the Catholic Professor of Divinity at Marburg, *Leander Van Ess*, has persevered in his illustrious career of printing successive editions of his German New Testament, and distributing them, through a variety of important channels, among the members of his own communion.

Encompassed with difficulties, he has been neither intimidated in his resolution, nor obstructed in his work.

"Never," he observes, "did I disseminate in so short a period, such a vast number of copies of the New Testament, as since the time of the late Bible prohibition; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up the fountain of living water, or to prevent the people from having free access to it."

In the course of the last autumn the Professor, though greatly exhausted by incessant exertions, undertook a Biblical tour through some of the Provinces by which the place of his residence is surrounded. "My aim," said the Professor, "will be, to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word on the right hand and on the left." In this spirit he performed the journey he had projected, and returned from it considerably strengthened both in his determination to disperse the Scriptures, and in his means of accomplishing their dissemination.

Your Committee, regarding the circumstances of the Professor as particularly advantageous, and desirous to avail themselves of the opportunities which his zeal and activity afforded them, answered all his applications by the most liberal grants; and in the course of the year have supplied him with funds to the amount of 5000*l*.

An account of their expenditure has been regularly transmitted; and your Committee owe it equally to the Professor, and the Members of the Society, to say, that the statements have, on every occasion, been most minute and satisfactory.

The Appendix will contain a selection from the copious and interesting documents derived from Catholic sources, which attest, in the strongest terms, the value and efficacy of this intrepid and indefatigable propagator of the word of God. With his animated declaration your Committee will terminate this article.

"I shall always continue willingly to labour, with all my strength, as long as it is day, for the honour of my Divine Redeemer: to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed,

his kingdom more effectually come, and his will be done on earth as it is in heaven."

Returning to the North of Europe, your Committee will commence their account of the transactions in that large and interesting portion of the Biblical field, by observing, in general, that the conduct of their excellent and indefatigable agents, the Rev. Dr. Paterson, Mr. Pinkerton, and Dr. Henderson, (the last of whom they have the happiness of seeing among them on this Anniversary,) has continued to be characterized by that diligence, zeal, and propriety, which justify the confidence reposed in them by your Society, and have endeared both their persons and their services to the Patrons and Directors of the Continental Bible Societies with which their labours are connected.

The DANISH Bible Society at Copenhagen, formed under the sanction of his Danish Majesty, has been occupied during the past year in printing the edition of 10,000 copies of the Danish Bible, with 5000 extra New Testaments, towards which your Society had contributed 500*l*. To this undertaking, which was to be completed in the spring, has been added a distribution of French Testaments, supplied by the British and Foreign Bible Society, among the reformed congregations at Copenhagen, and Fredericia, in Jutland. In the mean time, two promising Auxiliaries have arisen in the Island of Zealand; one in the town of Kiøge, and another in the village of Lyngtøye: the latter, in November last, reckoned among its subscribers 329 persons, chiefly in the lower ranks of life.

The SLESWIG-HOLSTEIN Bible Society has obtained a degree of support, throughout the two Duchies of Sleswig and Holstein, which has already enabled it to prove an instrument of great usefulness to the country.

It is pleasing to observe the manner in which this Society has been countenanced by the Supreme Authorities in both Duchies. His Serene Highness, the Landgrave Charles, and his illustrious Consort, Louisa, were the *first* to insert their names; next followed His Serene Highness the Duke of Holstein Beck, and his Duchess, with several other illustrious personages: and so rapidly did this spirit extend, that, at the expiration of the first year, the number of persons connected with the general Institution, or its various Branches and Associations, was computed to exceed 10,000, and has since increased to several thousands more.

At the First Anniversary of this Institution, His Serene Highness, the Landgrave Charles, who fills the office of President, delivered an excellent address, which will appear in the Appendix; and, subsequently, in a letter to the Dean of Sleswig, the same illustrious personage thus expresses himself in reference to the success of the Institution:—

"The foundation of the building has been completed: the raising of the superstructure chiefly devolves on the Clergy. The people feel a relish for real religion: they regard the Bible as its purest fountain. They ought, therefore, to be taught that the doctrines of

our Lord Jesus Christ, as laid down by himself, and salvation through his merits, are the chief points in which we are all interested."

The SWEDISH National Bible Society at Stockholm continues its active exertions for the promotion of that end to which the common efforts are directed—the distribution of the Holy Scriptures. In pursuit of this design, it is aided not only by the patronage of his Swedish Majesty, and the personal influence of the first Members of the Government, particularly of His Excellency Count Rosenblad, but also by the Prelates and the parochial Clergy of the realm.

The Provincial and Auxiliary Bible Societies have shown a correspondent liberality and zeal in the proceedings which have taken place within their respective circles.

Of these, the GOTHENBURG Bible Society, as the oldest establishment, claims the first pecification. This Society has maintained its high reputation for energy and usefulness. In a year of particular distress its Committee have been enabled to distribute more than 4000 copies of the Scriptures. Large, however, as this distribution has been, it has fallen much below the demand. This the Committee of the Gothenburg Society deplore, the rather, as "they have good reason to believe that the increased call for Bibles proceeds from an awakened seriousness in the people; which will not allow them, any longer, to do without this most important necessary of life for their souls."

Your Committee now proceed to RUSSIA: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit any thing like an adequate representation of them in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly-formed and promising Auxiliaries in different parts of the Empire. The following are the principal stations which they respectively occupy:—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimer, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialastock, Grodno, Posen, Bessarabia, Tahanrog, Tscherkask, and Twer. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions: and whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these auxiliaries must be regarded as powerful instruments for promoting the influence and the utility of the general Institution.

Nor ought those efforts which are making on a small scale to be overlooked. For, not only whole governments, but also departments, towns, and even single villages, have formed, within

their own circles, either Branch Societies, or Bible Associations, according to their circumstances and means. Of the latter, many have been already established; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosom of the poor, been approved, that there seems little room to doubt that its adoption will be general; and that ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies: and the institution of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed by the interesting facts—that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages; forming a grand total of 196,000 copies:—that the issue of Bibles and Testaments in the fourth year fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion:—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages; versions were going forward into the common Russian, Tartar, and Carelian languages; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars, it is added, that, within a month after the Anniversary at which they were reported, *sixteen* waggon loads of Bibles and Testaments were dispatched from the capital for different parts of the Empire, nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising Institution.

As it would be impracticable to detail the proceedings of the Russian Bible Society, either as carried on at St. Petersburg, or by its Auxiliary Societies in different parts of the Empire, your Committee must satisfy themselves with subjoining, to what has been thus generally stated, a few brief particulars; referring, for more copious and distinct information, to the documents contained in the Appendix.

The progress of the Bible Society in FINLAND, under the direction of the Archbishop and the Governor-General, corresponds with the expectation which its first promise excited. While the printing of the quarto Finnish Bible is going forward at Abo, arrangements have been made for the establishment of Auxiliary Societies, and eventually, it is hoped, of Bible Associations throughout the Province, in order to render the Finnish Bible Society (the earliest establishment of the kind in the Russian dominions) more complete and effective.

The Auxiliary Bible Societies in the EAST SEA PROVINCES of Esthonia, Livonia, and Courland, are among those of the Russian

Provincial Establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantages from their perusal. The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Associations; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford "honourable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency.

But of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of its *fifth* Anniversary, (which Mr. Pinkerton describes as, in point of interest and splendour, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its hereditary dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labours, (which also renders an increase of means for transacting its business absolutely necessary,) has been most graciously pleased to present this Society with a large stone house. Thus, the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself to this in the most solemn manner, before the face of all nations, invites to this celestial light those nations also whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the prophet, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising'."

In what degree these multifarious exertions have produced their intended effect, it might, in this stage of their operation, be premature very strictly to inquire. The information contained in the Appendix will, however, furnish some satisfaction on this question; and it may suffice, in this place, to observe that the zeal of Christians has been greatly stirred up; Jews have been awakened to a concern for studying the Christian Scriptures; and Mahomedans and Hea-

thens been brought to desire and peruse, in their own tongues, the sacred oracles of truth and salvation.

Among other circumstances illustrative of this statement, there is one fact, which, from its striking peculiarity, and the consequences with which it seems pregnant, deserves to be specially noticed.

The tribe of *Buriats*, inhabiting a distant quarter of Siberia, having been particularly struck with some sheets, which they had received, of the Gospel of St. Matthew, in the Calmuc, dispatched two of their native Chiefs, persons of high family, and very intelligent and inquisitive, to St. Petersburg, in order to obtain a translation of the New Testament into their own, which is a kindred dialect. On this translation they are now occupied; and such was the almost immediate effect of what they expressively called, "the beautiful sayings of Jesus," on the minds of these Heathen inquirers, that they acknowledged, when they afterwards turned to pray to their idols, as usual, they felt an internal disquietude, of which they never before had been conscious: and they requested to be more perfectly instructed in the nature of the Gospel. "What a striking example" (exclaims His Excellency Mr. Papoff) "of the life-giving influence of the word of God on the hearts of the simple, seeking after truth, though they be Heathens!"

This circumstance unites with numerous other incidents, of a similar character, to mark the present as an extraordinary era; and seems to point to the exertions in Russia as designed, in the ordination of Divine Providence, to forward the accomplishment of that prophecy which gives to the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

Your Committee cannot take leave of Russia without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian people. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

"I consider" (said the Emperor, in his Address to the Moscow Bible Society,) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these Institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a Member of the Russian Bible Society, and will render it every possible assistance, in order that

the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy of the Sovereign of a great Empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European division of their Report.

From the London Jewish Expositor.

The following is an extract of a letter lately received by a friend at Leeds, from the Rev. R. Cox.

"The state of the Jews on the Continent affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added, that a spirit of inquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues; I refer to what are called the reformed Jews. At Berlin they have a synagogue handsomely fitted up and numerous-ly attended, in which the disgusting yells of three clerks are exchanged for the solemn singing of the whole congregation; an annual discourse, for a weekly sermon; a proverbial indecency of deportment, for the decorum of a Protestant congregation; and a heterogeneous jumble of prayers in an unknown language, for a careful selection of them, translated into their vernacular tongue. It is encouraging to behold so large a body of the most enlightened and respectable Jews acknowledging the necessity of a radical change among them; rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and approve parts of the New Testament. Not a few profess their belief in Christ as a true Prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburgh the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlightened teacher, who instructs the children in the Old Testament in a most impressive manner: most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burglier, at Posen, said to us, "the Lord be with you;" and added, "The majority of the Jews are evidently wrong; the reformed party attempt a Reformation by means which cannot accomplish it; and the Christian religion is, I verily believe, the only thing that can produce among us that moral change we all stand so much in need of." The observation of another Jew is equally striking: "Why," said he, "do you not impress upon Christians, that, pure and divine as their religion is, it cannot lead them to felicity unless it influences their hearts and lives. I am persuaded that a great part of the Jews would have embraced the Christian religion if Christians had manifested towards them that brotherly love and exemplary conduct which the pure and exalted principles of Christ inculcate."

The following pleasing letter has lately been received from Madras, addressed to one of the Committee.

Madras, August 12, 1817.

DEAR SIR,—The state of the Jews in India has long been the object of my attention. The greater portion of the leisure I can command from my public duties has for some time past been employed to further their interests. The deep concern you take in their spiritual as well as temporal welfare has decided me in offering to you this address. The late Rev. Dr. Buchanan, who has mentioned my name in his publications, and whose memory I respect, points in his letters from Cochin and other parts of the Malabar coast, (printed in his *Christian Researches in Asia*, which do his memory so much honour,) at once to their wants, and to their wishes. Under the impression which these have fixed upon my mind, I was filled with the desire to send the Jews who reside there, and those who are stated by him to exist in other parts of Asia, Tartary, and China, the prophecies of Isaiah and Daniel in a detached form, which he mentioned as those that would be more immediately useful. But how to accomplish this object, in India, where the Hebrew language is scarcely heard of, was a question I really could not solve. My appointment to the Presidency, however, gave me a prospect which I did not fail to endeavour to realize. An ingenious native, whose name shall be recorded with praise, Avoollanda Patter, cut the first Hebrew types ever struck in India, obtained through the means of an industrious character at this place, Mr. W. Urquhart, and succeeded beyond my utmost expectations, though by slow degrees, and I found myself prepared by the month of May last year to interest some gentlemen here to furthering the object of printing the Prophets named above, who warmly entered into my views, and offered every aid in their power. I was not aware, however, of the great travail of correcting the press, which one of them who had been engaged in printing Hebrew in England described to me as very laborious, and which would have been an almost insuperable obstacle joined to my public duties; I therefore sought for an assistant, and was fortunate enough to obtain one, a Jew from Cochin, where his family resides, a young man of about 20 years, his name, Michael Sargone. Some time afterwards a copy of a publication, I believe by the Society for promoting Christianity amongst the Jews, of which you are, I perceive, a member, and one of the Committee, containing the prophecies of Isaiah, Jeremiah and Ezekiel, to which is added the gospel according to St. Matthew in Hebrew, reached Madras. This obliged me to alter my plan, and I then proposed to select from the Old Testament all those passages which in any way related to the Messiah, and to the restoration of the Jews, and to add thereto the four Gospels, the Acts of the Apostles, the Epistle of Paul to the Hebrews, and the Apocalypse. The gospel according to St. Matthew being ready,

as requiring no selection, we began to print it off immediately. In the interim, however, I wrote for the affectionate address to the Jews (published by your Society) from the Society for promoting Christian knowledge in London, which, though against the rules of that Society to comply with my request, they fortunately sent. We have now completed the printing of St. Matthew's Gospel, but finding the work to proceed more slow than my wishes, and "the address to the Jews" being received by the late arrivals, I have determined to prefix it to that Gospel, and to distribute the two together in the first instance; this will give me time to go on with the principal plan, to enable me to effect which is one object of this address in requesting you will have the goodness to send me the whole of the New Testament in Hebrew, or such part of it as is already in print.

I need not point out the total ignorance in which the Jews in Asia exist at present, and the necessity of sending them all those little publications in use by the Society, for promoting their welfare and Christianity amongst them at home, which I shall have much pleasure in forwarding to them at Cochin. They think all Christians are Catholics, which is one reason they are not so free in their communications with Protestants as they otherwise would be, the second commandment and the prophecies being so express against the worship of images and idolatry. In addition to the importance of giving them information and instruction, you must also be well convinced that in a political point of view, to the British empire, to attach them to its interests is of great consequence. Mr. Faber has given to Bonaparte, the sum of 300,000 as the return, in 1808, of their numbers in Persia, China, and India, on the east and west of the Ganges. If this be a true statement, here is a wide field for the Society's benevolent views in this part of the world. I shall be most happy to assist in any manner that can best conduce to further those views; likewise in forming a Branch of the Society here; but we must first know the sentiments of your Society: and allow me to express a hope that this letter may lead to a mutually interesting communication on all the subjects connected with its institution. The prophecies equally relate to the return of the Jews to Canaan from the east, as from the west.

I beg of you to accept my most hearty good will and prayers for your welfare; may God continue his favours towards you to the end. Your sincere well wisher,

THOS. JARRETT.

A few Hebrew Bibles and the prophecies, with St. Matthew's gospel, mentioned above, might also be sent here, for transmission to the Jews at Cochin and Bombay, with advantage. There was formerly a college at Cochin, and there is now a school there, which however I am informed is declining for want of support.

LETTER FROM SAXONY.

The following is an extract from an interesting letter lately received by the Committee of the London Society, from a very respectable reformed minister in Saxony. We do not for prudential reasons insert names. We need not add the Committee have gladly complied with the request contained in it.

February 14, 1818.

Honoured Gentlemen,—For many years ago the sweet thought has filled my mind, to contribute something to the conversion to Christianity, by suitable means, of the ignorant, superstitious, and immoral Jewish nation. Though I found, that in Berlin, Dresden, and Dessau, and other German towns, much was prepared and done for the intellectual improvement of this nation, by learned and worthy men of their own, yet I very soon observed, that all these attempts did not stand in any connexion with Christian faith, and that these men, as easily may be conceived, though endeavouring to promote reasonableness and morality among their nation, do not at all mean to remove them from the belief of their fathers. This prevented me from entering into any connexion with friends in different towns, and persuaded me rather to work alone in my immediate neighbourhood for the cause of Christianity among this people. The place of my residence seemed to give me the best opportunity for it, as there (a particularity no where else to be found) is no school among the numerous and rich Jewish population; but all the children of the Jews, from their early years, attend our Christian schools and other places of instruction. Here, therefore, I ventured with prudence and caution to take some steps, and have since eighteen months been so happy, not through any constraint or persuasion, but merely through lively conviction, to bring over to Christianity two young persons, both of them now being gone to —, the one as a physician, the other as a lawyer. Before them, a Jewish merchant of this town was baptized, and married a Christian woman. In this manner a way is opened, and I see a pleasing and smiling futurity before me. Besides, it is very remarkable, that I often have Jewish women among my hearers, and that during the last celebration of the feast of the reformation, Jewish children had decorated themselves with medals, showing the bust of the German reformer. But one thing needful is still wanting, and that is to instil into the minds of the children and of the aged a relish for the doctrine and the life of Jesus, and to give them opportunity to read the Gospel of our Lord in the Hebrew language. This want is general in Germany. Our great personages talk much of the Jews; but they do nothing for them. With the most heartfelt pleasure I therefore lately learned from a German journal the existence of a British Society in London for the conversion of the Jews, and that this Society already had, for the better attainment of its charitable ends, undertaken a translation of the Gospels into Hebrew. I am indeed ignorant whether the labours of the Honoured Society are limited

to England, alone or extended to the whole continent. However, I am so bold, in the confidence of British magnanimity, praised through the whole world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work I have begun, provided your statutes will allow it. As my circumstances will not admit sacrifices of my own, and I however feel inclined to work among this nation to the glory of Christianity, I request the honourable Society to transmit, if possible without expense, for the present, only a small collection of the Hebrew Gospels, that I may through them operate upon the Jews in this place. I promise to myself a rich harvest, and shall not omit noticing in due time the consequences of my exertions and of British charity. With the most candid respect and love I remain,

Of the honourable British Society for the conversion of the Jews,
the most humble Servant.

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God bless the Society and its glorious work !

BOSTON JEWS' SOCIETY—SECOND REPORT.

Communicated for the Recorder.

The Board of Managers of the "Female Society of Boston and the vicinity for promoting Christianity amongst the Jews," present the following, their *Second Annual Report*.

Since the last anniversary, the proceedings of your Committee have been few. Their field of exertion is yet very limited. They have, however, the satisfaction of feeling assured, that nothing within their power has been neglected which could conduce to the promotion of the original design of this Institution. Their ardour in the cause in which they are engaged has not abated. Still are they sanguine in the belief of being the humble instruments, in the hands of Divine Providence, in assisting to lead the Jews to their Redeemer, the only true Messiah.

With great satisfaction they announce, that another Auxiliary has been added to this Society, composed of a large proportion of the ladies in Portland, (Maine,) and called the "Portland Female Association for the promotion of Christianity amongst the Jews."

It is the wish of the Directors to obtain Jewish children, whom they may take under their protection, and educate in the principles of Christianity. They have limited the number at present to two, the funds not being sufficient for the support of a larger number.

The Reverend Bishop of the Eastern Diocese has kindly acquiesced in a request made to him, in using his endeavours to procure a couple of male orphans, whose relations and guardians, through poverty, might be induced to relinquish the care of them.

In this design we follow the bright example of the parent Society in London, whose last report (a donation of one hundred of which have been received) informs us, that their schools contain upwards of seventy boys and girls. These receive not only a religious education, but are also taught in the different trades and employments to which their inclinations tend, and are thus enabled to maintain themselves by honest industry. The Society in London is guided, and patronized by men distinguished in rank and fortune, and highly eminent for piety and wisdom. They have published, at great expense, one edition of the New Testament in Biblical Hebrew, and, notwithstanding this was completed only in December last, so great is the demand for it, that another edition is found requisite, and has been commenced. Copies have been circulated in Russia, India, Gibraltar, Malta, and various parts of Germany. These have been received with gratitude, and many encouraging facts afford reason to hope that they have already been productive of good. A much respected member of a Society of Friends in England observes, in a letter to the editors of the *Jewish Expositor* for February, 1818: "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of a general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred one, will ensure an attention to it that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines; doctrines which, whilst they abolish the law of Moses, magnify and make it honourable."

The Society in London have encountered difficulties and disappointments, but are not discouraged by them from persevering in the work they have so nobly begun.

A spirit of interest for the present state of the Jews seems to be diffused throughout most of the countries whither this extraordinary and once favoured people are dispersed. This circumstance induces to the belief, that the time is fast approaching, when the various prophecies concerning them shall be fulfilled, and the light of the glorious Gospel shall shine into their hearts:—When they shall acknowledge Jesus Christ as their Messiah, and penetrated with a sense of their wickedness in so long denying him as their Saviour, shall implore with deep humility his intercession for pardon and forgiveness. For more than seventeen centuries have they been scattered over the known world, objects of scorn and derision, experiencing persecutions and ignominy of every description; yet always remaining a distinct and separate people, "even as a nation in the midst of a nation," suffering death rather than relinquish the religion they profess. The Jews demand our respect, they are entitled to our gratitude; let us add our exertions and

our prayers for their restoration to the Shepherd and Bishop of their souls.

To Him who has promised to hear the petitions of those who ask in his Son's name, let us address our supplications, that He will "have mercy upon them after his great goodness, and, according to the multitude of his mercies, do away their offences;" that, being "justified by faith, they may be made heirs according to the hope of life eternal."

Abstract of the Treasurer's Account.

Amount of Subscriptions,	- - - - -	\$269 21
Received from individuals in Fitzwilliam, by Mrs. Sabin,		26 92
Received from Portland Female Auxiliary Society,	-	160 75
Uxbridge ditto,	- - - - -	42 48
Female Cent Society in Northbridge,	-	14 00
Interest on six per cent. Stock,	- - - - -	20 26
Sum total of monies received,		\$533 62
Balance in Treasury last year,		159 79
In Six per cent. Stock, (\$500 of which is permanent fund,)	- - - - -	675 00
Interest due on the same,	- - - - -	25 72

Amount paid by order of the first Directress.

For the education of Jewish children in Bombay,	-	\$100 00
Premium paid on the above,	- - - - -	2 00
For the assistance of a destitute Jew,	- - - - -	30 00
For a bill of exchange transmitted to the London Society to aid in the translation of the New Testament into Hebrew,	- - - - -	444 44
Contingent expenses,	- - - - -	32 31
Total of monies expended,	-	608 75

Since the completion of the Treasurer's account, the following donations have been received:

From a Cent Society in North-Yarmouth,	- - - - -	18 50
By Mr. Ford, collected in charity-boxes at the Columbian Museum,	- - - - -	38 00
At a Baptist prayer-meeting,	- - - - -	22 00
At the Baptist infant female reading Society,	- - - - -	20 00
From ladies in Carlisle,	- - - - -	11 18
From ladies in Foxborough,	- - - - -	30 00
From a widow in Gouffstown,	- - - - -	11 52
From the Female Auxiliary Society in Uxbridge,	- - - - -	22 40
From the Medfield Female Auxiliary Society,	- - - - -	21 75

From the Female Charitable Society in Wrentham,	-	\$16 00
From Dea. Eleazer Whitman, (Abington)	-	20 00
From the Female Charitable Society in Holliston,	-	5 38
From a Friend to the Jews in Cazenovia, (N. Y.)	-	3 00
<i>May, 1818.</i>		

GENERAL ASSOCIATION OF CONNECTICUT.

FROM THE CONNECTICUT COURANT.

At a meeting of the General Association of Connecticut, at Middletown, the third Tuesday of June, 1818.

The Committee appointed to take minutes of the narratives, and prepare a concise account of the state of religion, made a report, which was accepted as follows :—

Although the efforts made for the suppression of the awful vice of intemperance have not succeeded so fully as could be desired ; although the Sabbath is much neglected in some places, and in a few perceptibly more than heretofore ;—and although it has pleased the great Head of the Church not to bless this portion of Zion with refreshing showers, so copious and extensive as in past years ;—and although we find, in the moral and religious state of the community, grounds for sore lamentation and deep abasement before a holy and sovereign God ;—yet there are considerations of vast moment which should animate Christ's ministering servants to the most unabated exertions, and all Christians to the most fervent and increasing prayers and activity in the cause of Him whose interests they have espoused, and call forth the most heartfelt gratitude to the Father of mercies. In some places the Sabbath is observed with greater solemnity than heretofore. The increasing attention paid to the religious instruction of children, particularly the establishment of Sabbath Schools, a plan extending so widely and with so much efficacy, has a direct influence upon the best interests of men : a plan which we most cordially approve, and for a divine blessing upon which all good men will unceasingly pray.

With no ordinary emotions do we observe that decided support which the various charitable institutions of the present day receive from the liberality of the Christian public, and the deep interest they feel in their extension and usefulness. Nor do we permit ourselves to doubt, that these streams will continue to augment and flow with greater celerity, as the state of the world may demand.

In the heathen school established within our limits, we behold a foundation laid on which we humbly trust it will please the great Head of the Church, by the instrumentality of human means, to erect a noble edifice ; we behold a light dawning, which we trust

will brighten and spread, until many pagan lands, and especially the islands of the sea, shall be cheered with its heavenly radiance, and the glorious and universal reign of Messiah the Prince shall commence.

Among the several subjects of consideration, the success of the Domestic Missionary Society claims our gratitude. Its usefulness is becoming daily more and more evident; and it is hoped that the great object of building up our waste places will excite an increasing degree of interest in the public mind.

Nor do we consider it a small matter of congratulation and thanksgiving to God, that the Asylum established at Hartford for the instruction of the deaf and dumb has been so far prospered. While all the feelings of humanity are strongly enlisted on its side, and prompt, with almost irresistible energy, to its support, the Christian beholds, in its operations, a door opened for its unfortunate subjects to assume a station, with their fellow immortals, in the intellectual and moral kingdom of God, and be prepared to share in that infinite blessedness purchased by the Saviour's blood. May the dews of heaven distil more abundantly upon this humane Institution! May it share largely in the prevailing prayers of the Angel of the covenant! And though the dear pupils cannot speak the language of men, may they be taught by the Spirit of Grace, that they may speak forever the language of angels, and of the spirits of the just made perfect!

But, above all, do we find matter of praise to the God of grace, in the revivals of religion with which, although less numerous and powerful than in some preceding years, it hath pleased Him to bless several of our churches. In some places the shower appears to have abated; in others, the rain of divine influence continues copiously to descend. In Middletown, Upper-Houses, Weathersfield, Rocky-Hill, Bethany in the town of Woodbridge, Salem, a parish in Waterbury, East-Hampton in Chatham, and Haddam, God has wrought gloriously, or is still working. In these tokens of our Saviour's presence his friends find abundant cause of gratitude, courage, hope, and prayer; nor should they be forgetful of the additional obligation which every soul brought home to Christ, and secured in his fold, lays upon them, with united hearts to ascribe to Him all the glory.

We would also observe, that in the undiminished prosperity and usefulness of Yale College, an institution founded in wisdom, watered with the prayers of our pious progenitors, and which the Son of God has made a fountain of refreshing streams to his church for more than a century, we feel that there is special cause to exalt His name.

From the accounts rendered of the state of religion within the bounds of the General Assembly of the Presbyterian Church, it appears that the interests of the Redeemer's kingdom are evidently advancing. Several of the Presbyteries under their jurisdiction have been very powerfully visited, the year past, with the influen-

ces of the Holy Spirit, and many have been added unto the Lord. Churches, under their superintendence, are multiplying as the settlements extend into that wide region on their border. Their Theological Seminary is sending forth a succession of young men as heralds of the Cross; and the general aspect of Zion is highly favourable. And it is pleasing to learn, that the General Assembly has recommended and strongly urged upon the members of their communion, to pay particular attention to the religious instruction of their slaves, that they may be prepared, in God's own time, for their emancipation.

From our brethren in Massachusetts Proper we learn, with heartfelt joy, that revivals of religion in several counties, especially that of Berkshire, have taken place; and not only the happy fruits of former ones remain, but goodly numbers have been gathered unto Christ;—that the Theological Institution at Andover is in a flourishing condition, and promises to extend its utility, already great, over an extensive field.

From the General Association of New-Hampshire we are informed, that the prospects in many parts of the State are gloomy;—that some churches are low, and some professors lukewarm. At the same time, it is evident that a gracious God hath them in remembrance. Revivals of religion, powerful, and resulting in the hopeful conversion of very considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians in that section of our country. And it has been particularly noted by them that, in those revivals, God has been pleased to call in from the world the greatest proportion of converts from among those who, in their infancy, received the seal of baptism.

The church of our ascended Lord in the State of Vermont continues to flourish. The number of settled ministers is enlarging, and several churches, increased with the increase of God, are assuming additional stability, beauty, and glory. Peculiarly favoured of her Head, Zion here looks forth, fair as the moon, and clear as the sun. In two Associations, consisting of twenty-six congregations, more than twelve hundred have been brought, hopefully, to accept the crucified Saviour. And we are happy to add, that twelve or fourteen of the pupils in the College in Middlebury have been, as there is reason to hope, made the subjects of renewing grace.

On the whole, your Committee rejoice, in common with the members of this body, and all who wish for Zion's welfare, that the Christian character is rising—that Christian charities are extensively multiplying, and the spirit of Missions extending in all directions: that young men of talents and piety are consecrating themselves to God, in the kingdom of his Son, with particular reference to the Pagan world, and that the signs of the times loudly call on the Christian world to redouble their prayers and their liberality. Behold the dawn of the glorious day—that day which prophets

predicted, and for which saints have prayed—that day in which the light of the Moon is to be as the light of the Sun, and the light of the Sun seven-fold ;—in which the triumphs of the Cross are to be signally exhibited from the rising of the Sun unto the going down of the same ; in which the gospel, in its triumphant career, is to march the circle of the globe, and *Alleluia, for the Lord God Omnipotent reigneth*, resounded from every land. Even so, come Lord Jesus, come quickly, Amen.

Approved by the Association,

ABEL FLINT, *Moderator.*

PASSAGE OF THE RED SEA.

From the London Jewish Expositor.

Extracts from a Letter on the passage of the Red Sea by the Children of Israel, in their route from Egypt to Mount Sinai.

[The Letter from which these extracts are made is thus introduced in the Jewish Expositor :

" Having some time ago in the voluminous works of the *Jesuit Missionaries*, met with many curious essays of the learned and indefatigable FATHER SICARD, written during his long residence in Egypt, with a view to the intended work on the Antiquities of Egypt, which he did not live to finish, I was particularly pleased with his letter on the Passage of the Red Sea, and thought much of the substance of it might be interesting to Protestant readers. I therefore drew up the following account, still retaining the form of a letter ; and where any information peculiarly opposite occurred from other sources, I occasionally introduced it." The original letter is dated "*Grand Cairo, April, 1720.*" "I felt a double interest in Father Sicard's account, from the high terms in which DENON speaks of his geographical accuracy ; and from the frequent use of the learned Jesuit's charts, and his observations to the celebrated geographer D'ANVILLE. I am, &c.

" MARY ANNE SCHIMMELPENNINCK.

Bristol, (Eng.) Feb. 9, 1818."]

I myself, in company with Mr. Fronton, took the very same journey as that pursued by the children of Israel in their departure from Egypt. My object being to trace their route, we determined, as much as possible, to choose a similar season of the year.

We sat out from Cairo in March, and, like the Israelites, precisely at the time of the full moon. Like them too we encamped at Ramesses, Succoth, Etham, and Phi-Habiroth, and accomplished the whole of our excursion with the greatest ease in three short days' journey. Judging by the number of hours in which we performed it, we concluded the whole distance to be about twenty-six French leagues. And we concluded that the Israelites might with perfect ease march every day nine leagues. This would be by no means difficult to a people habitually inured to the hardest labour, and already accustomed to hunger, thirst, and all the rigours of a hard and oppressive servitude ; especially when animated by the hope of recovering their liberty. The road too is perfectly easy and commodious, and the time of year as favourable as possible ; the

air soft, and the heat temperate. And in their case, being more-over freshened by the pillar of a cloud which went before and shaded them.

The first station of the Hebrews was in the plain of *Gendeli*, near a small but abundant spring of fresh water. *Gendeli* is the *Succoth* of Scripture. Besides the circumstance of its being situated precisely at one third of the way, viz. between eight and nine leagues from *Ramesses*, and close by a spring of fresh water, the word *Gendeli* in Arab signifies a *military encampment*, and *Succoth* in Hebrew means the place of pitching soldiers' tents. Here they halted for the night, and baked their unleavened bread on the little portable hearths or iron plates which form a constant appendage to the baggage of oriental travellers.

The second station of the children of Israel must have been the plain of *Ramlie*, which is distant nine leagues from *Succoth*, and eight from the Red Sea. It is the ancient *Etham*; a beautiful plain forming an amphitheatre of six miles wide, and bordered with rising hills. The body of the army pitched their tents in the plain, whilst their leaders might be commodiously stationed on the eminences. The sacred text asserts expressly, that *Etham* was at the extremity of the desert; and this exactly corresponds with the situation of *Ramlie*. In truth, on quitting *Etham* you enter a narrow defile, which continues without interruption for two leagues, and then opens into the plain of *Bede*; which may rather be called the environs of the Red Sea than the continuation of the desert.

The sacred text then proceeds to say that in the third day's march the Israelites turned back to encamp by *Migdol*. The fact is this—*Etham* is situated at the bottom of a deep sort of bay, (if I may use such an expression,) which the plain forms in the bosom of the chain of the *Torah* mountains; and which leaves no exit from *Etham* to the plain of *Bede*, but by a very narrow defile, through which a dozen men could scarcely march abreast. This defile is to the east, and goes straight on to the Red Sea. Now it would have been the height of imprudence in the army of Israel to have entangled themselves in this narrow pass; besides, one whole day would not have sufficed them to clear it. By the divine command, Moses then directed the army to turn its back on the defile, and to retrace their steps from the bosom of what I have termed the bay of *Etham*, coasting the foot of the mountain, till they should weather the promontory formed by the extreme point of the amphitheatrical chain of the mountains of *Torah*; which having done, you immediately enter a wide and spacious valley, which, after bearing a little to the north, takes a sudden turn to the east, and terminates in the plain of *Bede*; which, as I before observed, is the low, flat land immediately on the shore of the Red Sea. This circuit I myself examined on the spot, and laid it down exactly in a little map which I made to illustrate my observations, and which you will do well to consult as you read my letter. The addition which this circuitous road would occasion is just one league; so

that including this deviation, the day's journey would be only nine leagues, which is precisely the same with the two former ones. The plain of Bede, which in the Arabic signifies the plain of the unparalleled prodigy, extends six leagues along the shore of the Red Sea. It is terminated on the northern extremity by lofty and precipitous mountains of bare and craggy rocks; the most elevated of which is called *Baal-Zephon*; which in Hebrew signifies *Lord of the north*, or *Lord our watchman or protector*. This mountain was so called both from its northern situation as it respects the plain Bede, and from its position as the Egyptian frontier. For in this elevated height which overlooks the Red Sea below, was placed, with incredible labour, a huge and gigantic idol, called *Baal-Zephon*, which was adored by the Egyptians as their great protector, and as the divine guardian of their frontier. This mountain is now called *Eutaqua*, which also signifies north as well as the *place of deliverance*.—At the southern extremity, and just opposed to the huge granite rocks of *Baal-Zephon*, the plain of Bede is inclosed by a lofty and rocky range of mountains, the most elevated of which is called *Magdalum* or *Migdol*: so called from its impregnable and elevated situation. Its present Arabic name of *Kouiahe* signifies the same thing. Formerly this steep promontory was the site of a strong fortress. From the foot of this mountain proceeds a torrent of hot saline mineral water, which precipitates itself into the sea. Strabo particularly mentions this circumstance, and I am inclined to think that Diodorus meant to allude to this hot spring, when he says that those coming from the town of *Arsinoe*, and passing the plain of Bede meet several hot springs.

It was at the extremity of the plain of Bede, near these hot springs, that the hosts of Israel encamped, close to the sources of *Thouairecq*. This is the place called in Scripture *Phi-Hahiroth*, and which was the third station of the Israelites. The name of this place in Hebrew signifies the *Mouth of the holes*; and *Thouairecq* in Arabic signifies *gaping holes or conduits*. This place has probably been so denominated from ten or twelve little sources of salt, or brackish water, issuing from reservoirs artificially cut in the rock, but now nearly choked with sand. The plain of Bede is, as I have observed, six leagues in width. The Israelites extended the front of their army as widely as possible towards *Migdol*, which is the position opposite which the sea is narrowest. The Egyptians, on the contrary, marched towards *Baal-Zephon*, in order to take possession of that post and to prevent even the impossible chance of the escape of any part of the Hebrew army by turning up the narrow defile which winds round that mountain on the sea coast, and by a path scarcely wide enough for twenty men to stand abreast, leads direct to *Suez*, or the ancient *Arsinoe*. One view of the little map subjoined will show you that the army of the Israelites was now completely hemmed in.—Enclosed by the impassable barriers, formed of the inaccessible crags of *Baal-Zephon* and of *Migdol* on either side, limited by the ocean in front, and pent in by the troops

of Egypt behind, they were circumscribed by a line of circumvallation which was, humanly speaking, absolutely impenetrable. In the horrors of so hopeless a situation the unbelieving Israelites could no longer contain their murmurs. They saw themselves apparently lost without resource. Dismay and consternation pervaded the whole camp; and they began with one voice to reproach Moses with bringing them to perish in that wilderness, as though there had been no graves in Egypt.

Then Moses, well knowing in whom he had believed, with unmoved constancy, commanded the perturbed multitudes in the memorable words, "*Fear not! stand still and see the salvation of God.*" (Exod. xiv. 13.) Then God showed that he alone was the supreme Lord of nature and the elements, an all-sufficient, a complete Saviour; and at the same time plainly demonstrated to the Egyptians that he, not the vain idol Baal-Zephon, was the only true and mighty God, the only guardian and protector of his people. At his command Moses strikes the waves with his rod. The waters divide; and receding on either side, leave a firm and dry bottom in the midst of the ocean. He commands, and the astonished army march between the walls of waters which flank them on either side. All march with confidence and without the loss of a moment's time. The command of God, the stupendous prodigy of their deliverance, the novelty of the road, their joy at so unexpected and un hoped-for an escape, the assurance of freedom, all contributed to inspire them with alacrity and exultation. The Israelites probably began their march close to Phi-Habiroth, which is only half a mile from the shore:—the sea being there only about fifteen miles across; whereas but a very little farther to the south, the passage is at least thirty miles, and consequently more than it would be possible to achieve in one night's march. The sacred text expressly informs us that the Israelites reached the opposite shore at three in the morning. They must therefore have begun their march between six and seven in the evening, which is after sun-set, since it was in the equinox of March. This time would have been amply sufficient for the passage, which is perhaps a little more than five, and decidedly much under six leagues. Allowing for the mixed multitude of women and children, their numerous herds, and heavy baggage, it might possibly occupy that time. But assuredly that time is amply and abundantly sufficient.

Before the hosts of Israel entered the bed of the sea, they probably drew up in a broad front of three or four leagues, each tribe marching in its columns; whilst as they advanced, a hot and dry wind from the Lybian desert dried up the sea before them, and at three in the morning they arrived in the wilderness of Shur. The army thus divided into tribes, each marshalled into its respective houses and families, and marching in a regular order, would present a broad front of two or three leagues in extent. In front, Josephus assures us, their venerable law-giver led the way, re-assuring the multitude by first tempting himself this unheard of passage.

Next to him, the sacred deposit, the bones of the patriarch Joseph, was accompanied by princes of all the tribes of his brethren, who had sworn to take them back to the land of their forefathers, and to deposit them in the sepulchre of their ancestors at Hebron, where they had several centuries before placed the remains of his brethren. Then followed the hosts of Israel in their respective columns, marching in order, and with perfect ease; the moon being now at the full, and giving in that dry climate a light infinitely brighter and more serene than in ours. Their march was also illuminated by the lofty pillar of fire, which followed the camp as its rereward; and which towering to the very heavens, filled the whole horizon with light, and was reflected far and wide, upon the vast expanse of the waters. The strand on which they trod was hard, firm, and even, yet not rugged, and interspersed with abundance of soft green plants. A large army, with all these circumstances in its favour, might easily march six leagues in 7 or 8 hours.

I now proceed to the last circumstance of this miraculous passage. Pharoah, I have before observed, must have encamped behind the mountain of Baal-Zephon, in order to cut off the only chance of escape towards Suez. In this position, especially after evening was closed in, he could not distinctly discern that the sea opened, and that the first troops of the Israelites were already filing off. Secure in the idea that the Hebrews were completely hemmed in, and had no possible chance of escape, Pharoah (we are told by Josephus) deferred all thoughts of attacking them till the morrow, and only thought of letting his troops rest from the fatigues of their forced march, that they might be refreshed against the next day's rencounter.

Night came on, and we may suppose the Israelites to have made a considerable progress; when at length the motion of such an immense multitude of men, women, children, herds, and baggage, redoubling on all sides, was heard by the Egyptians, Pharoah's first idea must have been, that notwithstanding the undue hour and the utter impossibility of effecting their escape, the Israelites, urged by necessity, had attempted to gain the back of the mountain of Baal-Zephon; a defile through which scarcely twenty men could walk abreast, but which offered the only chance by which any individual of the hosts of Israel could hope to escape to Suez, and tell the tale of his slaughtered brethren. Pharoah immediately sounds an alarm, rouses his sleeping troops, and resolves to pursue the Israelites wherever they might bend their course. His orders are no sooner issued than the Egyptians prepare to execute them with all possible despatch. A very considerable time, however, Josephus informs us, (Jos. Antiq. lib. ii. cap. 7.) elapsed before they were ready to set out. And in the very nature of the circumstances, it would appear that it must have been so. Six hundred armed chariots were to be prepared, and fifty thousand horsemen had to go and fetch and get ready their horses, which were picketted in the plain. For there alone they could have found food; since it would

have been utterly impossible to encumber themselves with forage on their forced march. Two hundred thousand infantry, most of them asleep, had also to be roused, dressed, armed, and arranged beneath their standards. All these preparations could not fail to occupy a very considerable portion of time; and Josephus accordingly informs us that it did so.—However this may be, Pharaoh sat out with this prodigious armament. He soon perceived that the voices of the multitude before him conducted them, not towards Baal-Zephon, but towards the shore; and imagining that fear had absolutely distracted the hosts of Israel and led them, in the depth of despair, to plunge themselves into inevitable death, they hastened their march, in order, by pressing on their rear, to complete their absolute annihilation. At least such is the account of Josephus. Meanwhile Pharaoh rapidly approaches the shore. When the great Angel of the covenant, who had hitherto marched in a pillar of fire at the head of the camp of Israel, now suddenly transported it to the rear, and by a new prodigy, the very same pillar which shed a bright light over all the camp of the Israelites, over all the expanse of waters, and over the whole forward horizon, presented a black and menacing column of lurid clouds to the Egyptians; and enveloped in darkness and in dense mists and fog the whole backward horizon towards Pharaoh and his army.—Pharaoh, bewildered in a darkness that might be felt, no longer distinguishes the heavens or the earth, and no longer discerns the road he is about to take. He hears indeed the voice of a mingled multitude before him; the bleating of flocks, the lowing of herds, the rumbling of heavy baggage, and the trampling of many feet. He is then assured that his safety cannot be endangered by following where they lead the way. He therefore urges his troops, and goes straight towards the sound; his cavalry, as Josephus declares, taking the lead, the infantry succeeding, and the chariots closing the rear, till without perceiving it, the whole army enter the bed of the sea, and are fully hemmed in between the double wall of suspended waters.

Many persons have here supposed that a miracle was necessary to prevent the Egyptians from discerning the soft and oozy bed of the ocean: but this is not at all requisite. I have myself examined the bed of the Red Sea on this very spot, with the sole view to the miraculous passage of the children of Israel; and can fully declare, that it is in all respects perfectly similar to the plain of Bede, and only presents a continuation of the same firm even sand, without the least mud or ooze, and thickly interspersed with soft green saline plants. In short, it is in no respect whatever different from the plain in which they had encamped the night before. Hence the Egyptians, enveloped in darkness, and eager in the pursuit, could not distinguish where the plain terminated and the bed of the sea began. And when at length, the distance must have convinced them that the water was unusually low, they still, Josephus informs us, concluded themselves in perfect safety, whilst preceded by the hosts of Israel. Hence they marched forwards with all diligence,

till near the fourth watch; that is, till near three o'clock in the morning; towards which time the rear of the army of the Hebrews was about to gain the opposite shore.

The God of Israel, who till that time had only declared himself against Pharaoh by the thick darkness which enveloped his army, now at once dissipated that darkness, and unfolded the treasures of his wrath.—The miraculous column opens, and shoots forth a blood red and baleful fire. Thunder, whirlwinds, and tempests burst from its portentous womb; and vivid lightning, in long and reiterated sheets, or in pale and livid flashes, show the terrified hosts of Egypt the full extent of the impending danger. Their horses become unruly, and the terrified infantry in vain seek to escape from the trampling of their fleeting cavalry; whilst the chariots, overthrown and unmanageable, completely hem them in behind. God bears throughout the army of Egypt horror and dismay. Pharaoh in the last consternation, beholds the waters of the ocean suspended like the yawning jaws of huge mountains, ready to close upon him on either side, and to submerge his army both on the left and on the right. He sees no chance of escape but in a precipitate flight. All his hosts, seized with the like panic, flee in dismay, crying aloud "Flee, flee from Israel! the Lord fights for him and against us!" But it was no longer time: the iniquities of Pharaoh had attained their utmost verge. The hour of mercy was past, and that of judgment was at hand. The last rank of the army of the Hebrews had gained the shore. The Lord commands; and at the words of his voice Moses stretches forth his wonder-working rod; and the mountains of waters, descending as a cataract, rush together to unite their closing floods. The roar of mighty waters, the thunders of heaven, the rebellowing of struggling tempests, the piercing shriek of the engulfed army amidst the warring winds and waves, complete the signal and tremendous catastrophe.—After an interval of dread suspense to the Hebrew army, a death-like silence succeeds. Day begins to break, and the astonished multitudes of Israel, who line the shores, see the first bright beams of the morning sun smile upon a clear expanse of peaceful wave. They could scarcely believe the reality of the astonishing miracle which had just been wrought in their favour, did not the sea, covered with the bodies of their enemies and the wrecks of chariots floating at the mercy of the waves, bear the spoils of the Egyptian hosts even to their feet on shore. Then, penetrated with the most lively emotions of gratitude and awe at a deliverance so mighty, so tremendous, and so unheard-of and stupendous, the whole hosts of Israel, with all its mingled multitudes, with one accord, burst into that noble anthem of praise

"I WILL SING UNTO THE LORD, FOR HE HATH TRIUMPHED GLO-
RIOUSLY!"

CAUTION TO SABBATH-BREAKERS.

A. T. lived about two miles from B——, Devon. About twenty years past it had been his regular practice to lay in his week's provisions on Sunday mornings, and to sell various articles, the produce of his own land. It was, I believe, the last Sunday in June, that one of our leaders, returning from a prayer-meeting, met him, and felt his mind strongly impressed to reprove him for his conduct. "When," said he, "do you mean to leave off your abominable practice of making this holy day your market-day?" The man resented this reproof, and scoffingly said that he was as good as others that did not do it, and better than many of them; and that if he did nothing worse than buying and selling on Sunday he should be sure enough of going to heaven. Mr. B. observed that he had long continued the practice, but, if he did not leave it off he expected that the vengeance of God would soon overtake him.

On Sunday, July 27, he came to B——, in the morning, went from house to house selling penny-royal and peppermint, and, as usual, laid in his week's provisions. He returned to his own house about twelve o'clock, and, while eating his dinner, he broke a blood-vessel, so that the blood flowed copiously from his mouth, and nose, and ears, and in a few minutes he breathed his last.

It is remarkable, that all his nine children were idiots. And it was noticed by many, that persons could not be found who would carry his corpse to the grave; in consequence of this it was drawn thither in a dung butt. "Verily there is a God that judgeth in the earth. He that, being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy."

Weymouth, England, Oct. 28, 1817.

W. WORTH.

JUVENILE DEPARTMENT.**YOUTHFUL INQUIRY answered.**

Mr. Careful is a man in respectable circumstances in the metropolis, and one of those excellent characters whose great desire is to live to the glory of God: like Abraham of old, he is concerned to teach his children and servants the fear of the Lord. (Gen. xviii. 19.) It is his custom (because he knows it is his duty, the neglect of which is an awful sin) to call his household together morning and evening around the family altar, to bless the God of Providence and Grace for his mercies, and to ask his guidance through all the changing scenes of time;—at the close of one morning's devotions, when the 3d chapter of St. John's Gospel had been read, Joseph, the eldest son of Mr. C. a lovely child of nine years of age, and in whose character some early traits of piety appeared, thus addressed his father: "My dear Papa, will you explain to me what is meant by those words of Jesus Christ to Nicodemus, '*you must be born again*;' for I perceive that Jesus said, it was impossible for any one to go to heaven without being born again." Joy overspread

the countenance of Mr. C., and the tears of gratitude started into his eyes, to hear an inquiry which proved so much attention on the part of a child so young : to whom he returned for reply—"My dear Joseph, we learn from the Holy word of God, that our first parents, Adam and Eve, were made pure and holy, and placed in the delightful garden of Eden ; but that Satan, (an angel who had fallen from his seat in heaven for rebelling against God,) by wicked devices deceived Eve, and prevailed upon her to break the command of God, into which sin Adam also fell : for this offence God drove them out of the happy garden of Eden, and they became liable to death here, and everlasting death hereafter : but God, ' who is rich in mercy,' provided a remedy for fallen man, and promised that at the appointed time, his Son, Jesus Christ, should come into the world to satisfy his Father's offended justice by his holy life and painful death, and so reconcile man to his Maker. God in the fulness of time sent his beloved Son into the world, and at the period to which St. John refers in the chapter I have read, Jesus Christ by his preaching was directing men how they could be accepted with God, which was by the merits of his life and death ; but he also showed them that their hearts must be renewed ; that, whereas they were wicked and vile by nature and practice, all of which proceeded from the heart, they must undergo a great change, which he called, being ' born again ;' by which they would have new desires, new pursuits, new affections, new feelings, and be concerned to live to God's Glory ; or, as the Apostle Paul beautifully describes it, become ' new creatures in Christ Jesus.' " (2 Cor. v. 17.)

Joseph. I think, Papa, I understand a little what you mean ; but how is this great change produced ?

Mr. C. By the operation of the Holy Spirit, who works in the mind of sinners, turns them from darkness to light, and disposes them to love God and holiness.

Joseph. But, Papa, how shall I obtain the Holy Spirit's assistance to do this work in my heart ? For if all must have this work done, I suppose I must also ; and as I have heard you speak so sweetly of heaven, I hope the work will be done that I may not fail of going there when I die.

Mr. C. My dear child, the work is all God's own ; but he has given us the means of grace : we are blessed with the Bible, which we should read with prayer ; and daily ask of God the gift of his Holy Spirit, so sweetly promised in Luke, xi. 13.

Joseph. O my dear Papa, I hope God will teach me to pray, and enable me to understand his Holy Word ; grant that I may be born again, that I may go to heaven at last. But was it not great love in Jesus Christ to die for sinners ?

Mr. C. Yes, my dear ; it was the greatest instance of love ever known, and we ought to love Jesus above all others ; for had he not condescended to undertake our salvation and die in our stead, we must all have perished. Don't you remember how sweetly St. Paul

speaks of the Saviour's love—"Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. viii. 9.)

Joseph. Well, I hope I love this dear Saviour, and that I shall love him more and more, and that he will bring me to heaven at last.

Mr. C. My dear boy, you need not doubt but if you seek him earnestly he will save you, for he has most kindly said, "I love them that love me, and those that seek me early shall find me." (Prov. viii. 17.)

Joseph. I thank you, my dear Papa, for the instruction you have given me; I hope I shall be enabled to attend thereto, and be better for it. *Youth's Mag.*

ON PRAYER.

If there is any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true Christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the path of righteousness, and to fly from the allurements of a fascinating but dangerous life; and he has directed us to the only means of obtaining that assistance, in constant and habitual appeals to the throne of grace.

Prayer is certainly the foundation stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless, with sincere and continued fervency, and with the most unaffected anxiety, he implore Almighty God to grant him his perpetual grace to guard and restrain him from all those derelictions of heart to which we are by nature but too prone. I should think it an insult to the understanding of a Christian to dwell on the necessity of prayer; and before we can barangue a sinner on its efficacy, we must convince him that the Being to whom we address ourselves condescends to hear, and to answer our humble supplications.

There is such an exalted delight in the act of prayer to a regenerate being, and he anticipates with so much pleasure amid the toils of business and the crowds of the world, the moment when he shall be able to pour out his soul without interruption into the bosom of his Maker, that I am persuaded the degree of desire or repugnance which a man feels to the performance of this amiable duty is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation, let the impure voluptuary, boast of his short hours of sensual enjoyment, they are infinitely inferior, even in the degree of bliss, to the delight of which the righteous man participates in his private devotions; while in their opposite consequences, they lead to a no less wide extreme than heaven and hell—a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer than the very gratification it imparts to

the soul, it would deserve to be regarded as the most important object of a Christian, for no where else could he purchase so much calmness, so much resignation, so much of that peace and repose of spirit, in which consists the chief happiness of this otherwise dark and stormy being ; but to prayer, beside the inducement of temporary gratification, the very self-love implanted in our bosoms would lead us to resort as the chief good ; for our Lord has said, " Ask, and it shall be given to thee ; knock, and it shall be opened ; and not a supplication made in the true spirit of faith and humility, but shall be answered ; not a request which is urged with unfeigned submission and lowliness of spirit, but shall be granted if it be consistent with our happiness, either temporal or eternal. Of this happiness, the Lord God is the only judge ; but of this we may rest assured, that whether our request be granted or refused, all is working together to our ultimate benefit.

H. KIRKE WHITE.

The PROFLIGATE CONVERTED.

A Pious and venerable father had a vain and profligate son ; often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance : but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instructions. At last a fatal disorder seized his aged parent, who calling his son to him, entreated him with his dying breath, that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature : it was this, that his son would retire to his chamber half an hour every day for some months after his decease. He prescribed no particular subject to employ his thoughts, but left that matter to contingency.

A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise ; and when he became an orphan, as punctually performed it. He retired daily to his room. At first his mind was not disposed to improve the minutes of solitude ; but in time, reflection began to exert itself ; the world was withdrawn ; his conscience became awakened ; it reproved him for having slighted a parent who had done so much for his welfare ; it renewed the impression of his dying scene ; it gradually pointed him to a Supreme Cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments, and to repeat and strengthen their conviction. Retirement effected what advice could not ; a real and permanent change took place ; he quitted his companions and reformed his conduct ; virtue and piety filled up the rest of his days, and stamped a sincerity on his repentance : to say all in a word, he lived and died a *Christian*.

WORTHINGTON.